

THE COMMONWEAL

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THE CIRCLE, OR THE CROSS

"WE FACE today what seems a tragically closed circle," remarks an editorial writer in the New York *Herald Tribune*, "but the mere fact that we see it as such (no one in 1914 thought of things in that way) is itself a difference of profound significance." The comment is contained in a thoughtful article entitled, "Twenty Years from Serajevo." For it was on June 28, 1914, that the pistol shot rang out in the remote Bosnian town which slew an Austrian Archduke and precipitated the World War and threw the whole structure of western civilization into a catastrophe that still threatens social chaos. This ominous anniversary is calling forth a flood of words. The *Herald Tribune* bases its own reflections upon a very striking article by H. N. Brailsford in the *Nation*, an article which most painfully portrays that "tragically closed circle" in which it would seem that human society is imprisoned.

Assuming the point of view of a new Rip Van Winkle who fell asleep just before the shot at Serajevo, and who awakens in ignorance of the stupendous after events, Mr. Brailsford reviews

the present situation in Europe—only to find that in spite of all the cataclysmic things that have occurred during the last two decades, nothing has really changed. Everything is dismally familiar to him—so far, at least, as the fundamental factors which prepared the way for the World War are concerned. At the time he fell asleep, the new Rip Van Winkle was aware that the principal European nations—or, rather, their state departments, foreign offices, diplomats, war staffs and political press—were feverishly engaged in a devil's dance of power diplomacy. Russia and France, for example, were busily strengthening their alliance, the first in order to protect her frontiers in the Orient, the second in dread of the threat to her from Prussian militarism. And Germany was as anxiously striving to guard herself from an "iron ring" of enemies. While Great Britain was striving to hold aloof, if possible, from definite commitments on the Continent, and to manipulate the situation independently—again, if possible.

And now, twenty years later, after the earth has been deluged with the blood of twenty mil-

lion war victims, and empires have crashed, and new ones arisen, and nations have disappeared, and others have been resurrected, or created, the same diplomacy and war office maneuvers are in full swing again. The Russian Foreign Minister today, it is true, does not represent the Czar, but a Communist empire; yet again he is dealing with France against Germany, and again Germany, committed like Russia to a political and social system unknown save as a visionary theory twenty years ago, feels herself being crushed in an iron ring of enemies. And again Great Britain strives to keep from being entangled, if possible, in the alliances and cross-alliances of the European devil-dance—and again there seems no way out of the circle, and again it seems as if that circle may at any moment become the circle of the inferno of world war. All that is needed to release the big guns and the bombing planes and the poison gas is another “incident” like that of the shot at Serajevo.

Indeed, according to the views expressed by another writer who takes Serajevo for his text, that highly competent observer of world events, Mr. Frank H. Simonds, the World War is literally still going on. It may or may not flare up into universal physical strife, but as the world situation now stands, it is actually a state of war—nation contending against nation, and groups of nations against other groups of nations, on the war-paths of imperialism, in the arenas of racial hatred, in the fields of international trade. The weapons are tariffs and quotas and exchange regulations, and they are producing effects which in many countries are already duplicating the results of war-time barricades—strangulation of commerce, despair or hatred or furious anger. The one branch of trade which is flourishing richly and paying its stockholders fat dividends is the munitions industry; while very soon, it is likely, a new naval race will be on. And amidst this mammonized trade and industrial struggle, the diplomats, and the spies, and the *agents provocateurs*, and the political, subsidized press controlled by nationalistic governments or by munition manufacturers, are busily plotting and counter-plotting.

So does the new Rip Van Winkle observe the situation. As the *Herald Tribune* remarks, however, there does seem to be one great change. Twenty years ago only a few observers were conscious of the tragically closed circle that hemmed in not merely one nation, or a group of nations, but all the nations alike, for even the so-called neutral nations were forced to suffer in and after the World War. But now, in all nations, there are millions of men and women aware of the tightening of the circle, aware of its recurrent pressure, and aware that it is fatally bound to become once more a circle of the inferno of

physical war unless the united will of these awakened millions can succeed in breaking through the closing circle.

But what force is strong enough to unite the will of these awakened souls? We think that the Bishop of Berlin has given the only true answer, in what he told his people recently, namely, that the only leader they should acknowledge with absolute obedience is Christ. “You need a protecting shield against the ills that beset you and against the destructive force threatening us. . . . You must understand it is imperative for you to consecrate yourself wholly, for all time and eternity, to One alone, and that is Jesus Christ.” Above all nations, all leaders of nations or races, must stand the only Leader it is safe for men to follow. It is the Cross that must be followed—not the maze within maze of the recurring circle of pride and greed and hatred which again threatens mankind with universal disaster.

WEEK BY WEEK

A WEEK of news dispatches focused attention on deepening social and political antagonisms in Europe. The moderates had a difficult time of it throughout France, where battles between Right and Left extremists were as normal as changes in the weather; the cleavage between conservative and radical backers of the Hitler régime was on open display in Germany. Under such conditions, many of the reconstruction tasks of our own American government cannot even be undertaken. The future of exchange, of banking and of world trade is most uncertain. Is the character of development at home any more predictable? Congress adjourned after writing into the record a sum-total of legislation so vast, intricate and revolutionary that it is doubtful whether any citizen understands the nature of his government as at present constituted. The individual notes little beyond what seem to him a few “leading tendencies,” and a number of practical results in business or community life. Being more than he can understand, the situation leaves him resigned and timidly hopeful but by no means confident. Indeed, the summer of 1934 probably sees the average American more bewildered and hesitant in his attitude toward the New Deal than he was six months ago. It is as plain as anything can be that the tremendous amount of priming, undertaken in the form of relief or subsidy, has not definitely restarted the industrial machine. Since the nation is stanchly capitalistic, and since the continuance of what we term capitalism depends upon such restarting, everything depends upon whether convincing signs of basic improvement appear relatively soon. Meanwhile the adminis-

tration has decided for a campaign of education. The President is to take Wisconsin as his first classroom. Dissident professors also plan to appear. By fall the nation should have completed enough work to be promoted to the second grade—if all goes well.

FRANZ VON PAPEN came to grips with Dr. Goebbels in a weighty speech delivered a week ago, demanding freedom of the press and virtually terming the religious struggle now in progress a form of tragic tomfoolery. The Doctor retaliated by telling his superior—for after all Von Papen is second in command—to go jump in the lake. From this confrontation many people have leaped to extravagant and erroneous conclusions. It simply is not true that National-Socialism is as yet in any real danger of extinction, nor can one hope that German sentiment is strong enough to insist upon even such changes as those to which Dr. Goebbels objects. Of course the situation in the Third Reich is very bad. Months ago we said that the mark was careening toward a knockout, and the time for that event is at hand. Plainly Hitler will solve neither the problem of unemployment nor the puzzle of the business cycle. He cannot even make headway politically in the portions of the Continent where his chances looked fairly good a year ago. Mussolini has bluffed him out of Austria; Danzig has been transformed from a patriotic outpost into something like an insane asylum with the franchise. All this must be perfectly clear now to those who talked Franz von Papen into getting little Adolf his present job. But it does not mean any immediate upheaval in Germany. That would necessitate a civil war of tremendous magnitude, and the aristocrats will think several times before they risk that. They know as well as anybody else that they might lose. The outcome of the struggle will depend to a large extent upon what kind of ideology is substituted for that which has captivated large crowds of Germans during the past few years.

IS RADIO joining the cargo brought to port by a successful party under the spoils system? The

New York *Herald Tribune* has printed a series of articles making a very impressive case for the affirmative. It is there alleged that through the Federal Radio

Commission the government can intimidate stations and so persuade them not to sponsor attacks on its point of view. A considerable number of cases are cited, from which the writer draws the conclusion that while "big guns" are not cheated out of their say, political manipulation often deprives less important speakers and organizations

from making a comeback. The trouble did not originate under the present administration. In the palmy days of prohibition, repeal speakers often enough went to radio stations to find their time cancelled. But undoubtedly a great step toward control was taken when the Democrats became masters of Washington. Recent appointments to the Commission have been definitely political in character, and one or the other official has not hesitated to let the industry know that the difference between a good and a bad station may have important consequences. All of which leads one to ask again, in genuine puzzlement, just what the tradition of free speech means in this country. Most of the time it seems to be little more than the fact that Mr. Sumner, of the New York Society for the Suppression of Vice, can't win more than one case in a thousand against books he thinks obscene, or that certain tabloids—or grown-up papers, for that matter—can spill all the dirt they like. But freedom of thought? Another matter entirely, it appears. We seriously doubt whether many people care much about it. Regimentation of ideas seems more or less of an unfortunate necessity in times when the scope of civic and economic doctrine is so vast that few can master it.

THE GOVERNMENT'S fiscal year has just ended with a large deficit, though nowheres near as large as anticipated. The most definitely reassuring thing in the Treasury's report, however, is that the credit side of the ledger will show large improvement which reflects an appreciable and sustained improvement in the nation's private, taxpaying business. For instance, an increase of more than 50 percent in tax receipts on the sale of automobiles, gasoline, radios, phonographs, jewelry and other "dispensables" marks a striking increase in freedom of consumption. There has been a total gain in federal revenues of approximately 50 percent, compared with the trough of the depression years of 1931-1932 and 1932-1933. For the first time since 1930-1931, this total will exceed \$3,000,000,000. It is only 25 percent below the total receipts of the extraordinarily prosperous years from 1927 to 1929. Reflecting the gains in foreign trade, customs receipts were 25 percent better than last year; income tax receipts were up 10 percent, and internal revenue taxes, affected by the restoring of taxes on liquor and by the processing levies of the A.A.A., were up more than 70 percent. The one exception to all this improvement in receipts was, of course, the budget item covering the payments by European governments on the war debts. That this did not alter the favorable trend of the total is, we believe, significant. John Maynard Keynes, writ-

ing in the *London Times*, estimates that economic activity in the United States is now at least 83 percent of the average level of the pre-boom years of 1923-1925. "The American national income must have increased by at least 12 to 15 percent in 1933, and probably by a further 12 to 15 percent in the first half of 1934," he writes and predicts that the present recession in factory output will not last long.

FURTHER indications of improvement in domestic business affairs and in that imponderable of confidence which leads people to come out of the cyclone cellar of non-spending into a little loosening up and resumption of normal activities, are reports of a great increase in nomadic Americans' habits of going places. The Panama Pacific line from New York to California reports their first-class bookings to be better than 60 percent over 1933; by June 15, all their westbound sailings were sold out through July and part of August. Travel to Europe is also reported definitely on the up-grade. Last week the S.S. *Manhattan* sailed with the largest passenger list since its building; the cabin class, in fact, had two more passengers than its total capacity through the expedient of two collapsible cribs. Travel on the so-called de luxe liners, while much better than it has been, still has not reached the proportions which makes them assets rather than liabilities. The so-called "cabin" boats, however, have been showing a profit on operations all during the depression. Social commentators who play with terms such as bourgeois and proletarian no doubt might find a text in this development toward simplicity and travel by the masses. It has been sufficiently definite and sustained to indicate that the almost orgiastic lavishness in oceanic accommodations which was the trend before the depression has undergone a levelling process.

ANOTHER of the spectacular triumphs of medical science has just been recorded, this time in the London Ophthalmic Hospital, where a woman blind from birth has received sight through the grafting of new corneas upon her eyes. The operation has apparently been completely successful, and the patient is now occupied in making the tremendous adjustments demanded by the prodigy of vision from one to whom the sensible world has been merely a succession of touches. One of the compensations, if so it may be called, of the Great War was the demonstration it evoked of the mighty battle which the doctor and the surgeon are able to wage against wounds and mutilations; and since then it would seem, at least to the layman, that progress has been almost unflagging. It is not only that death has been pushed back on

all his borders. Life is enhanced and made whole, by what often seems a greater mercy, in feats of restoration which make the cripple and the physically deficient almost to be born again. Latterly there have been wonderful mechanical and therapeutic experiments which have opened some of the doors of sound to the congenitally deaf. Paralyzed lungs are made to go on breathing, paralyzed limbs often move again. Now there is this extraordinary surgical achievement reported from London. So like miracles do these things seem that they move our spirits with an exaltation quite different from the mere human pride which we experience over any other exploit of man. These latter we, in a sense, share; but of the former we feel that they hardly belong even to the ministering physician. He rather co-operates with and is reinforced by a higher power. He is, in one true sense, a priest.

FOR SOME reason, the week which has just slipped into eternity was a rather unfortunate one for young American males visiting in the Right Little, Tight Little Isle. There was the case, for example, of the gob from an American battleship who fell foul of Lady Nancy Astor at perhaps the most colorful moment of his life: only to learn that Lady Nancy habitually regards color (of whatever sort) as her own especial prerogative. Partaking, with his shipmates, in an official festival in honor of Sir Francis Drake, this innocent young man had come to the point where he was to raise the loving-cup of wine and drink. Suddenly the peeress (one of the dignitaries of the occasion), presumably feeling her teetotal principles descend upon her in a frenzy, staged a demonstration as practical as it was pretty, and struck the vessel from his lips. Being a chivalrous young American, and also no doubt a bit shy, he did not throw Lady Nancy over the side, or even knock her down. But there will probably be no star in his memory book for that particular day. Less painful but even more startling was the mishap which befell four other nephews of Uncle Sam, in a different part of the island. Breaking their walking tour to drink ale in a rural English inn, they suddenly found themselves confronted by the local constabulary, and forced to prove that they were not Dillinger and three aides. Though far from the madding crowd's ignoble strife, the inn is near enough a cinema to keep the innkeeper posted on American films and newsreels. He had heard his guests talking the terse and flavorful Americanese that so mystifies the unaccustomed ear, and, his centers of association doing the rest, had promptly called in the police. The four finally produced credentials which freed them. They were Rhodes scholars on their way to Oxford.

WHAT ABOUT UNEMPLOYMENT?

By HENRY CARTER

THE UNITED STATES is perhaps fortunate that it has seldom been troubled by vital political issues. Genuine political issues are always awkward, obtruding themselves unwanted and unsought, and if ignored or suppressed, can generate incalculable explosive force which takes small account of politicians, parties, laws, constitutions, philosophies. Indeed we have had but two of the fundamental variety in our history: slavery, which led to four years of bitter Civil War and gave the Republican party its lease of power; and prosperity, in its successive trappings of sound money, the full dinner pail, normalcy, and the bull market, whereby that lease of power was extended until prosperity collapsed in the debacle of 1929.

It is customary to say that the subsequent unprecedented political overturn of 1932 was due to "the depression," and it is to be noted that the depression was in itself without parallel in the universality of its extent and in the duration and malignancy of its effects. However, the decisiveness of the Democratic victory of 1932 is not to be explained in terms of temporary reaction, for its basic root was the emergence of an issue hitherto new to American politics, namely permanent unemployment on a national scale. Through no fault of their own, 12,000,000 to 15,000,000 wage earners were without work, without purchasing power, without hope save in political action. This action they took, but the problem remains to dominate the political history of the next years.

Even in the boom years of 1926-1929 unemployment was beginning to cast the shadow of its menace. It had already overtaken the older industrial nations of Great Britain and Germany, but in the fever of the late twenties it seemed unreal and remote from the American scene. Its threat was not perceived, or, if seen, was studiously ignored. Not until Senator Wagner of New York warned the Senate early in 1928 that 3,000,000 to 4,000,000 people were at that time unemployed in the United States and that their number was increasing, and asked for an inquiry, did it receive any attention or consideration as a national problem. Even then Senator Wagner's was a voice crying in the wilderness, and in the flush of prosperity there was a disposition to regard him as having spoken out of turn, if not as having uttered a political indecency. Nevertheless he had spoken the truth, and in ignoring and blocking his attempts to deal with the problem before it became acute, the Republican party sowed the seeds of its own destruction, and ex-

posed itself to the full blast of the depression-fostered political vengeance of the unemployed, the men they had forgotten.

Senator Wagner's proposals were modest enough. He wanted the Department of Labor to collect unemployment statistics and to establish a national system of employment exchanges, but with what is now seen as incredible blindness and folly the Republican party, then in power, opposed until the fateful crash had come. Even then his second proposal—the first became law in July, 1930—was vetoed by President Hoover and was not passed until President Roosevelt was in office. The Senator also pressed, in this case somewhat more successfully, for the formulation of a public works program to stabilize industry and alleviate unemployment. This resulted in the establishment of a Stabilization Board for advance planning on public works, a principle which later received fuller recognition in the creation of the Reconstruction Finance Corporation in 1932 and of the Public Works Administration in 1933 with a \$3,300,000,000 appropriation.

However, although the first statesman of national prominence to recognize the fundamental nature of the unemployment question, he was throughout met with apathy and opposition from an inert but hostile administration, until unemployment, passing all bounds, threw Hoover out of office and installed an administration which was alive to the gravity of the situation.

It was high time. Unemployment, which reached its peak in March, 1933, amounted to nearly 14,000,000, some think more. To provide these with occupation and purchasing power was the all-important task imposed upon the Roosevelt administration, if starvation and revolutionary violence were to be avoided. The measures which the new administration adopted to this end, and which it is pursuing, are a matter of public knowledge. Farm prices and the purchasing power of agriculture were to be restored through the agency of the Agricultural Adjustment Administration; industry through a general shortening of the hours of labor and the adoption of minimum wage scales was to spread and increase employment at buying wages; a vast public works program, supplemented by extensive reflationary monetary and credit measures, was to provide a primer in the form of governmental expenditures to revive private industry and so reemploy the workless millions. Furthermore, immediate and sweeping measures of work and direct relief were initiated under the Federal

Emergency Relief Administration and the Civil Works Administration.

By and large it was a comprehensive and well-conceived program. Farm prices rose; private industry began to operate anew, albeit gingerly; 3,000,000 men went back to work; production and prices increased; business recovery had set in. This was, and is, a pleasing spectacle. Unfortunately it has not solved the problem of unemployment nor that of low purchasing power from which unemployment and depression spring. There are still 11,000,000 unemployed, and in spite of the progress of recovery there will still be between 9,000,000 and 10,000,000 next autumn when the congressional elections are held. Even should industry return to 1929 levels of employment, there would remain 6,000,000 to 7,000,000 unemployed who must look direct to the government and who cannot be neglected without entailing fateful political and social consequences. These millions want security, jobs, purchasing power. In our era of economic plenty they claim the right to work and to share in the economic benefits of that work. Politically, they will support those who seek to give them what they ask. Here lies the problem of the thirties; here is the basic issue which will determine the fate of parties and the political course of the next years.

Of the validity of this issue President Roosevelt and his administration are fully aware. Remedial measures, temporary it is true, have extended to some half of these 11,000,000: 2,000,000 have been engaged on C.W.A. projects; P.W.A. has taken up another 1,000,000; 300,000 are employed by the C.C.C. in reforestation work. A less cheerful note is struck in the maintenance of some 2,700,000 families on direct relief. The remaining 4,000,000 to 5,000,000 it is hoped may be eventually reabsorbed into private industry in the course of business recovery, but it will be a slow process and in the end perhaps doubtful.

Yet emergency measures, however useful and admirable in themselves, do not afford a permanent basis for the treatment of the unemployment problem. Occupation and purchasing power must be found for the 6,000,000 to 7,000,000 who, even in good times, cannot look to industry for sustenance. Unemployment insurance for those temporarily out of work would provide for perhaps 2,000,000; old age pensions for as many more. Some may succeed in establishing themselves on the land in subsistence farming. There will still be 2,000,000 to 3,000,000 young, employable workers to be cared for: it would be the course of wisdom for the government to give them not relief but jobs, jobs in desirable and essential public services such as reforestation, flood control, public health work, road building, cultural activities. It would all cost money, but

the extension and stabilization of purchasing power on which productive agriculture and industry are dependent would more than pay for itself; politically, a great menace would thus be removed.

The Roosevelt administration is working both instinctively and consciously toward these ends: it is the price of its survival. The seed sown by Senator Wagner, of recognition of the nature of the unemployment problem, is taking root in and out of Congress; the activities of the government are remembered by millions of workers who are also voters. The President, Senator Wagner, Federal Relief Administrator Harry Hopkins, are the men to whom these will look, for politically they are on the right side of this fundamental issue, an issue which is making inevitably for the realignment and reorientation of our political parties.

Political lines were never looser than they are today. The names Democrat and Republican are meaningless as such. Both party organizations contain in their nominal membership every known tinge of political thought, reading from Right to Left. Tweedledum and Tweedledee were not more alike. In the traditional struggle between the Democratic ins and the Republican outs the latter have sought to establish an issue on which to reassemble their battle lines. They have attempted to resuscitate the sound money cry so effective in the nineties, but without success; they have professed to see in the President's sweeping emergency and reconstruction measures, and in the enlargement of his powers, a sinister threat to the Constitution and the germs of Red revolution, but the country remains unalarmed; in the air mail embroglio they have sought to find evidences of a tendency to personal and party tyranny, but it is not there.

These attacks have not succeeded because they have not touched the real issue which dominates the American electorate, unemployment. So long as that remains untouched or unsolved, the swing of the country toward the Left must, barring the possibility of a forcible Fascist coup, inevitably continue. Of that President Roosevelt is cognizant, and if the movement carries him further to the Left than he has yet gone, none need be surprised.

Unemployment is the issue which will not down. In recognizing it as such, and in dealing with it constructively and realistically, the President is on impregnable political ground, where he can raise a standard to which the divided factions of all parties can repair, to form a new and revitalized political democracy. In terms of political advantage the opportunity is striking; in those of American reconstruction the promise is a golden one. The President can lead the way: the unemployed think he will.

REACHING INDIA'S MILLIONS

By MICHAEL D. LYONS

FOR THOSE whose mental picture of India is one vast jungle with a few clearings here and there, such as Calcutta, Bombay and Madras—and this picture seems to be a fairly common one—it may be something of a surprise to learn that the country maintains 382 colleges and a score of universities, many of them operated on a sufficiently large scale to compare favorably even with American standards and with no less than 100,000 students, more than twice as many as there are in Great Britain. And with this in mind, it will not be difficult to dispel the popular illusion that Gandhi holds a monopoly on Indian leadership. For the faculties themselves of those colleges and universities represent the cream of Indian thought, and they have been turning out capable men, who, as editors and publishers of India's hundreds of dailies and 3,000 other periodicals, have become leaders in their own right.

These and other influential individuals are the men who are molding the mind of modern India, and the Catholic missionary realizes that he must reach them. But here he is confronted with a task that requires far greater resources than are at present available, not only because of the vastness of the population, but also on account of certain difficulties peculiar to India, among which the prevalence of caste may be considered the most formidable. Practically all classes of Hindus are closely bound by an elaborate code of social legislation centered around marriage, a code which constitutes the essence of the caste system. If an individual, even of the depressed classes, becomes a Christian, he is not only cut off from many means of social intercourse with his fellows, but it will be next to impossible to find matrimonial partners for his children. He has "lost caste." Moreover, especially if the man is of the more respectable class of society, he will be subjected to persecutions, sometimes of a very serious nature. This is true among the Hindus; as for the followers of the Prophet, their fanaticism is well known.

In addition to these difficulties, there is still another of recent origin. European higher education given the country since the days of Warren Hastings, although professedly neutral, for the most part is inimical to Catholic teaching. Hindu students are early imbued with the writings of materialistic philosophers of the Victorian period, and are obliged to study that type of history which Hilaire Belloc characterized as a conspiracy against truth. The textbooks even of Catholic colleges are prescribed by the universities

and are for the most part deplorably biased and faulty from the Catholic standpoint. The prejudice felt by the modern Englishman against the Church, and generally by those educated through the medium of English literature, is felt in full force in India, because the non-Christian college students know very little about Catholicism as it is actually lived and practised. They do not come in contact with Catholics. Even in most Catholic colleges where the majority of the students are non-Christian, they are suspicious of proselytizing and generally removed from any effective contact with the staffs of their colleges. Strange as it may seem, one sometimes meets college students in India who are surprised to learn that the "Medieval Church" is connected somehow with the "R. C." missions. Those who know more about the Church usually know much that is not true. It is not a very inviting prospect for a missionary to work among a people who regard him as a cousin of the fundamentalists of the Tennessee evolution trial as soon as they discover that he is a "Roman Catholic." This is the situation in India today.

All these difficulties help to explain the fact that Catholic missionary progress among the high and middle caste Hindus and Mohammedans is at present practically nil: 210,000,000 high and middle caste Hindus and 70,000,000 Mohammedans form solid blocks which at first sight may seem to be practically impenetrable by the Catholic missionary. Patna Mission, for example, entrusted to the Chicago Province of the Society of Jesus, with a non-Christian population of 27,000,000, averages about 1,000 conversions annually. All but fifty of these conversions are made from aboriginal tribes, who form less than 1 percent of the total population of the mission. Other missions report roughly the same proportion. Only fifty conversions from the stocks that form by far the greatest part of the population—a proportion of one convert from each 500,000 of the Hindu and Moslem groups—is decidedly disconcerting to any zealous missionary.

Theoretically, it is possible, under God's grace, which will surely not be wanting if men do their part, to convert a large proportion of all classes in India to Christ and to baptism. The theory is clear. The intellect must be reached by information about the Church and the will by things that will direct it, such as the example of edifying lives of missionaries and lay Catholics, beautiful ceremonies and expressive rites and attractive literature, workable solutions of the modern social problems, and a sure hope of eternal salvation.

In an effort to make the Catholic Church better known in India and somewhat more respected, three years ago, several young Jesuits of various nationalities, under the direction of Father Paul Dent, S. J., began at Kurseong, India, what is now called the Catholic Press Service of India. Realizing that it was practically impossible to reach more than a small proportion of the vast population directly, Father Dent proposed to reach the leaders of Indian thought. To this end he secured periodicals from English-speaking countries and began sending them to important editorial offices and to larger libraries.

The immediate object of this work was the presentation of information to dispel error and to create a new atmosphere. Experience of three years has proved its value. The educator is interested to know what the Catholic Church says about eugenics, and the would-be Communist learns what Pope Pius XI has to say about Communism. The Service merely offers information and offers it in a manner that is calculated to be most acceptable. The medical colleges receive Catholic medical magazines, editors of philosophic magazines get Catholic philosophic periodicals, each addressee getting, as far as possible, something that is in line with his interests. Catholic magazines of a type that presuppose some considerable knowledge of Catholic doctrine and Catholic life are never sent to non-Catholic libraries and editors, but are sent to the troops or to the poor and aged in Catholic charitable institutions for Anglo-Indians.

Readers of publications such as *THE COMMONWEAL*, *America*, *Thought* and the *Catholic World* were asked to send their copies, when they had read them, to the Service in India, where they were sorted and remailed. In course of time some friends sent their magazines direct to Indian addresses which were furnished them, and a lesser number paid for subscriptions which were placed at the disposal of Father Dent and his associates. An effort has been made to secure a reduced subscription price for this work. *THE COMMONWEAL* staff mails directly to addresses on the Catholic Press Service list, merely for the cost of mailing, those copies left over each week. It is the dream of those conducting this Service in India, some day to see such an arrangement operating for all missionary countries.

A number of side activities have developed in connection with this first work. Catholics abroad occasionally send books on social, economic and philosophic questions from the Catholic standpoint. These are placed in important public and non-Catholic college and university libraries. An effort also has been made to supply original articles and book reviews for the Indian press. Non-Christian editors earnestly request these. One Hindu editor wrote:

Would it be unfair if I asked you to contribute occasionally articles dealing with the new developments of the Christian faith? Communistic teachings are undermining our religion. I confess I am growing a developing tendency toward irreligion. . . . Reason will have to be satisfied if religion is not going to be wiped out. If you could help in enkindling to life the extinguishing spark, no matter how humble the effort, it will be a real service. I shall welcome any such contribution from you.

One important Hindu weekly devoted to the Sanatana or orthodox beliefs of Hinduism has agreed to make regular use, at the expense of the Catholic Press Service of India, of the American National Catholic Welfare Council News Service. In this way the Catholic position on many agitated questions of the day, birth control, Communism and the like, are given regularly to the most thoughtful of Hindu leaders. Very many non-Christian editors quote regularly from the Catholic magazines sent them by the Service, frequently giving the name of the Catholic magazine from which they quote, but more often rewording the quotations and making the ideas their own. In this way, Catholic ideas are offered to a vast nation and are accepted.

The battle in India today is not only to decide whether India shall be Catholic or remain Hindu or Mohammedan, but whether any faith in God and morality at all will remain; in other words, whether militant, Communistic atheism will efface the very foundations of natural theology and ethics. The situation is thus described by a convert, a prominent Indian nationalist who has served time in prison for independence activities:

Our tragedy, as I view it, is that unless we fight for the Catholic program, my country has no choice except to drift into Communism. It is sad indeed!

The Catholic Press Service work has not effected conversions, so far as is known, but this is not its primary object. It contents itself with the apostolate of John the Baptist, and the sort of reaction to the work expressed in the simple words of one of the most prominent of Indian political leaders:

I should like to keep in touch with the viewpoint which these [Catholic] periodicals represent.

The Service is still young, and carried on in the little leisure found from other pressing duties. In spite of difficulties last year, however, 20,000 selected pieces of Catholic literature, including a fair number of worth-while books, were distributed, and some of the requested articles were supplied. It is, perhaps, not too much to expect that in the course of time the Service will accomplish even more good and prepare the ground for more direct missionary activity and progress among those important sections of the population hitherto all too little affected by missionary efforts.

STATE AID FOR CATHOLIC SCHOOLS

By FRANCIS J. MACELWANE

THERE is a lull at present in the struggle to secure some share in state funds for the support of private free tuition schools in Ohio. This lull, however, is only temporary, since the efforts to secure a just share of the funds provided for education have the official approval of the bishops of the state, and the overwhelming support of the priests and people. It is now slightly more than a year since the bishops of Ohio made it known that a movement to secure support for free tuition schools would receive their endorsement and approval. The decision of the bishops to seek an appropriation for the aid of the parochial and other free schools was brought about by the distress of the schools, and by the fact that the Legislature of Ohio was embarking upon a new system of taxation for the support of education in the state.

The four years of depression took a heavy toll from Catholic resources in the state of Ohio, as elsewhere throughout the country. It was felt very deeply in this state, because the parishes, the religious communities and the secondary schools were all burdened with heavy debts. These debts are due in part to the extensive educational program undertaken in Ohio; and, in part, to the fact that the developments are relatively recent, so that neither parishes, communities nor dioceses have had time to retire the indebtedness incurred by them. For more than three years priests, people and religious had been struggling with this serious financial problem. In some instances schools were closed, and in other cases communities and parishes were in grave distress.

Serious as was the financial condition of the parochial schools, the condition of the public schools was equally distressing. Up to this time the public schools of Ohio, with the exception of the weak school districts, had been supported by local taxes. The income from local taxes was diminishing rapidly, due to unpaid taxes and to the great shrinkage in property values. In view of this condition, the legislature began considering, in the spring of 1933, an extensive program of state support for schools to replace the local taxes. This program was proposed in various forms, but in all cases it involved collecting between \$45,000,000 and \$65,000,000 a year in new state taxes for the support of education.

Though Father Macelwane kindly agreed to write the following article for the Education Number, delivery was unavoidably delayed. Here is outlined the point of view which induced the bishops of the state of Ohio to request from the legislature part of new funds allocated to the support of education. We have dealt with the problem editorially and will return to it again later on. The author is diocesan superintendent of schools in Toledo. Discussion of the problem is invited.—The Editors.

It was in view of this heavy burden of taxation about to be placed upon the shoulders of the people of Ohio that the bishops were moved to ask for a share of these funds for the aid of the struggling free private schools.

The Catholic population of Ohio forms about one-sixth of the total population of the state, and may be presumed to pay directly or indirectly about one-sixth of the taxes. At the same time, however, 180,000 children are being educated in the Catholic elementary schools and high schools of the state at no cost to the taxpayers. This is equivalent to an additional contribution of about \$15,000,000 a year. Thus the Catholic people are obliged to contribute nearly one-third of the total cost of education in Ohio. It was pointed out that if the Catholic schools were closed, it would cost the taxpayers an additional \$15,000,000 per year in operating expenses, and more than \$50,000,000 for new buildings.

The request made by the bishops and Catholic people of Ohio was not for any share of local taxes, nor for any part in funds already assigned to public schools. It was a request that any contemplated state program of taxation for education should include all free schools. The Catholic appeal was based on the fact that the free, private schools were rendering a noteworthy service to the state and that it was manifestly unfair to place upon the Catholic people a heavy burden of taxation for schools which they could not in conscience make use of.

The question of state aid for free tuition schools was introduced in the legislature for the first time in June, 1933, before the close of the regular session. It came to a vote in the senate and failed of passage by the margin of one vote. Subsequent to the adjournment of the regular session, the Governor called two special sessions for the purpose of providing funds for relief, as well as additional revenue for education. The legislature was in session almost continuously until April, 1934. During this time some bill or amendment for providing state aid for free tuition schools was constantly under consideration. The matter was voted on six times in all. On every occasion except one it received a majority of those voting, but failed to obtain the constitutional majority required for passage. During

September, 1933, a public hearing was held by the joint tax committee of the legislature, at which the superintendents of the four dioceses were invited to appear and were given an opportunity to present the case in all its aspects. The justice of the request was conceded even by its opponents.

For some time after the matter was proposed, no organized opposition appeared. The first voice raised against it came from the Junior Order of American Mechanics. In the late summer of 1933 the Lutheran Conference passed resolutions against state aid for parochial schools on the ground that it was unconstitutional and was a form of union of Church and State. Due to the publicity given to the Lutheran resolutions, several other Protestant bodies took action opposing the measure. In spite of the official action of the Protestant Churches, however, extensive inquiry among representative citizens indicated a general recognition of the justice of the request.

The only two objections raised by non-Catholics were the two mentioned, i. e., constitutionality and union of Church and State. The objection on the ground of constitutionality was answered by prominent attorneys in Cincinnati, Cleveland and Toledo. The attorneys pointed out that the only clause in the Constitution which might have a bearing on this case was the clause contained in Article 6, Section 2: "No religious or other sect, or sects, shall ever have any exclusive right to or control of any part of the school funds of this state." They called attention to the fact that the free tuition schools were not asking for "exclusive right to or control of school funds." They further pointed out that the term "school funds" used in the Constitution refers to specific funds raised for the support of public schools and would not apply to an appropriation made for the aid of free private schools.

The objection regarding the union of Church and State was more difficult to answer, because it was so vague, and because it so readily aroused popular prejudice. In reply to this objection, efforts were made to explain the meaning of union of Church and State, and to show that the aid asked for in no way implied such a union.

The early history of education in Ohio was used to show the traditional Americanism of the request. Prior to 1850 educational funds in Ohio were distributed to all schools in proportion to their enrolment, regardless of their religious affiliation. The method of supporting education in Canada, England, Holland and other countries was used to show how, under a just system, religious schools might be supported without in any way giving preference to the Church or religious group maintaining them. The answers offered to the objections of constitutionality and union of Church and State carried considerable weight

with the general public, and served to make the friends of the measure more confident in its defense.

A certain amount of unfairness was apparent in the methods used by the opponents of the measure. This is illustrated by the manner in which the union of Church and State was constantly repeated to the public, and also by the use made of a decision of the Attorney General. The Attorney General's decision had no application to the case in question, but was constantly proposed even by state officials as though it were of pertinent significance. The Attorney General's decision was made in response to an inquiry from the School Board of Tiffin, Ohio. The two Catholic parishes of Tiffin had addressed a joint letter to the School Board of that city asking the School Board to temporarily take over the operation of the parochial schools. They made the request on condition that the Sisters be retained as teachers, and that the existing enrolment of pupils in the respective schools be left undisturbed.

The Attorney General rendered a decision in which he stated that it was legal for the School Board to operate the schools as described, but that the School Board could not agree to employ any particular teachers or assign specified pupils to a school, since this authority was reposed by law in the superintendent and not in the School Board. The decision of the Attorney General covered only these points and had no bearing whatever on the constitutionality or legality of a fund appropriated by the legislature for the aid of free private schools. It was felt that an unfair use was made of this decision to confuse the public who had no opportunity of investigating the technical nature of the decision.

In the past, Catholics had not exerted a united influence on legislation except when some moral issue, such as birth control or sterilization, was at stake. Even in these cases the people had usually left the matter to the care of the hierarchy or to lay leaders. No widespread or deep Catholic feeling, which might be of political importance, had been aroused. The issue, however, of granting aid to private free schools found an immediate response among both priests and people. No issue had ever created a united Catholic sentiment throughout the state to the degree to which this issue has during the past year.

Statements by the bishops regarding the justice of the request, and the emphasis given to the fact that Catholics were not asking for a cent of anyone else's money, but only for a small portion of their own, served to bring about a unanimity of opinion on the subject. The Catholic people of Ohio feel that an injustice is being done them in the distribution of educational funds, and the united sentiment of priests and people on this question will doubtless have a far-reaching effect.

The only misgivings emanating at any time from Catholic sources centered around the thought that participation in tax support would lead to interference in the schools on the part of state officials. In presenting the Catholic aspect of this case, attention was called to the recent encyclical of the Holy Father on education. In the encyclical it is plainly stated that, in addition to the inviolable rights of parents and of the Church in education, the State likewise has a legitimate field of authority in so far as the training of children for citizenship is an integral part of the school's function. The encyclical likewise teaches that the State has an obligation to aid in the support of all education which fulfils this civic purpose.

In regard to interference on the part of civil authorities in the legitimate function of the Catholic schools, it was pointed out that there was little more likelihood of interference under a system of state aid than under the existing system. The state already accredits high schools, certifies teachers, inspects the schools in the interest of safety and health, and exercises a great deal of additional influence in determining the content of the curriculum. The Catholics of Ohio would not tolerate unjust interference on the part of civil authorities, regardless of whether the schools had state aid or not.

It can conservatively be said that the bishops, priests and people of Ohio are united on this issue to a greater extent than they have ever before been united on a single issue of this nature. They have set out to obtain justice in education, and they are not likely to discontinue their efforts until this purpose has been achieved. At the same time, they recognize that what has been done in Ohio need not influence the Catholics in any other state. Each state presents its own particular problem, and the attitude to be taken must be determined by the hierarchy in that state in the light of existing conditions.

Long Remembered

There is a voice—remembered when the gulls,
Thin-winged and white, blow down the wind toward me—
A voice, recurrent, is and is to be;
Chanted in gloom of ruined citadels,
Dropped from the clappers of high, ancient bells,
Taught to rude fishermen beside the sea.
These are the words: "The truth shall make you free."
Bury the voice! Crucify what it tells!

It will return in gusts of windy rain
And beat against the windows closed with steel.
It will return. The willing blind shall feel
The sight's familiar and unwanted pain.
The voice leads on and we are blind in vain;
The eye must see, ear hear, and tongue reveal.

MARION LOUISE BLISS.

ARCHBISHOP McNEIL

By FLOYD KEELER

THE MOST REVEREND NEIL McNEIL, Archbishop of Toronto for more than twenty-two years, has passed to his eternal reward. Had he lived until next October he would have completed thirty-nine years in the episcopate, having been consecrated for St. George's, Newfoundland, in 1895. Archbishop McNeil came of a Nova Scotian family of Scottish ancestry, and like Gilbert's hero, "You'd guess him a Scotchman, shrewd reader, at sight." His piercing blue-grey eyes, full of kindness, but very shrewd, were typically Caledonian, as was his whole manner. It was the genuine simplicity of the man which drew all to him, and the thousands who knew him feel a sense of loss in the fact that no longer will his sage counsel, seasoned with a dry Scotch wit, be theirs for the asking.

It was not, however, his personal characteristics (lovable as they were) which made him outstanding. It was the wideness of his interests. They were truly "catholic." Nothing that seemed to be for the betterment of mankind was out of his range, and he was more than usually well informed. Movements toward international peace were a passion with him, but he was no radical "peace-at-any-price" advocate. He understood the difficulties connected with peace propaganda. His interest in education was also great. He had been a teacher himself, and he knew how to sift the good from the welter of modern educational theories, boldly advocating those principles which his unflinching logic told him were true, whether they were popular or not, and firmly rejecting those which he did not deem sound.

He recognized missions as the life-blood of the Church, and he welcomed the establishment in his diocese of missionary institutions for both home and foreign work. The institute of the Sisters of Service was under his watchful guidance from its very beginning. This society is a thoroughly modern and thoroughly Canadian attempt to solve the problem of preserving the Faith in the newer regions of Canada's West.

It had been my good fortune to have been instrumental in founding the first units of the Catholic Students' Mission Crusade in the Archdiocese of Toronto, and the Archbishop had welcomed that movement from its inception. The Canadian Catholic Truth Society, the Canadian Extension for Home Missions, and the Society for the Propagation of the Faith west of the Ottawa River, all had their headquarters in the building next to the cathedral, and the Archbishop's wise guidance was given them.

In his personal characteristics and in his wise, firm, yet benign rule he typified what a bishop of the Church of God should be. Saint Paul's description of the qualifications for the episcopal office fitted him: "sober, prudent, of good behavior, chaste, given to hospitality, a teacher . . . modest, not quarrelsome, and having a good testimony of them who are without." Such was Neil McNeil. Toronto, Canada, and the Church Universal are poorer for his being taken from them.

SEVEN DAYS' SURVEY

The Church.—According to the Holy Year record of the Franciscan Missionaries of Mary, which was presented to the Holy Father in the form of beautifully illuminated parchment documents, thousands of Brahmins, Moslems and Protestants participated in the Holy Year by offering up prayers and good works. * * * The climax of the tercentenary of the coming of the first white man, Jean Nicolet, to Michigan will be celebrated July 8 with a pageant enacted by 500 persons at St. Ignace. Then, after prayers of thanksgiving, Most Reverend Joseph C. Plagens, Auxiliary Bishop of Detroit, will celebrate Benediction of the Most Blessed Sacrament at the grave of Father Marquette, who founded a mission at St. Ignace in 1671. * * * The *Palabra Nacionalista* reports the organization in Mexico of the National Union of Fathers of Families to defend the family and society from anti-Catholic teaching. * * * Most Reverend Thomas J. Toolen has announced that between the first Sunday in Lent and Trinity Sunday in the Diocese of Mobile 1,107 persons who had remained away from the sacraments for from two to forty-five years were brought back to the Church by a drive which included public prayers and visits to individual families. * * * In the chapel of the College of Mt. St. Vincent, New York, a special Mass of thanksgiving was celebrated June 20 on the occasion of the 125th anniversary of the founding of the Sisters of Charity in the United States by Mother Elizabeth Bayley Seton. * * * On the initiative of the Abbé Dimnet, a memorial plaque to the Abbé Henri Bremond, author of the "Literary History of Religious Sentiment in France," was dedicated June 9 in the presence of many distinguished French literary figures. Paul Valéry of the French Academy delivered the address. * * * At the Hoppegarten racing course 75,000 German Catholics gathered for the thirty-second annual convention of the Berlin bishopric; Bishop Bares exhorted them to consecrate themselves "to One alone, and that is Jesus Christ."

The Nation.—Introduced to a meeting in behalf of the National Republican Builders as "the probable Republican candidate for President in 1936," former Secretary of the Treasury Ogden L. Mills attacked planned economy. "If you are going to plan for production," he said, "you must accompany that with rationing of consumption, and that can be done only by telling the people how they are going to spend their money." Planned economy, he declared, was the system from the collapse of the Roman Empire until 1776. * * * Based on reports supplied by 80,072 firms in ninety manufacturing and fifteen non-manufacturing occupations, it was estimated that 96,400 workers were returned to employment in May and weekly payrolls totaled \$318,700,000, exceeding April disbursements by \$2,463,000, according to Secretary of Labor Perkins. William Green, president of the American Federation of Labor, said that the federation's esti-

mates for the nation as a whole showed that nearly 300,000 went back to work in May, and that although 10,000,000 were still unemployed, unemployment is gradually diminishing. * * * Under powers recently vested in him for dealing with labor disputes, President Roosevelt appointed the first board supplanting the present National Labor Board. Acting as an agency of the Department of Labor, this board will seek to investigate and arbitrate the longshoremen's strike of several weeks' duration on the Pacific coast. Members of the board are Archbishop Edward J. Hanna of San Francisco, Assistant NRA Administrator for Labor Edward F. McGrady and a San Francisco attorney, O. K. Cushing. * * * Withdrawal of the Blue Eagle from the Harriman Hosiery Mills in Tennessee for alleged violation of section 7a of the Recovery Act, assuring employees the right to bargain collectively without coercion from their employers, was followed by the closing of the mill by its officials, throwing 653 employees out of work.

The Wide World.—On June 20, Vice-Chancellor Franz von Papen spoke to a Marburg student audience in terms which roused all good National-Socialist extremists. He said that the censorship of the press as exercised was absurd, that the efforts to undermine Christianity were most reprehensible and that much else inside the "Third Reich" was meat for the hungry critic. The result was that a sharp line of demarcation was drawn between conservative and revolutionary supporters of Hitler. Dr. Goebbels countered with a barrage of epithets directed against reactionaries, and declared that Germany would invent and use substitutes if cut off from the rest of the world and left in need of raw materials. Evidently the Doctor has momentarily forgotten the "hunger blockade" and its effects. Hitler arranged a speedy compromise, which his viceroy, Herr Hess, followed up by asserting that criticism is necessary even in Germany, the sole exempt topic being *der Fuehrer*, whose power is given "from on high." Catholic bishops—i. e., the incumbents of the sees of Freiburg, Osnabruck and Berlin—met to discuss ecclesiastical problems with officials of the government. * * * Preliminary discussion for the Naval Dismarmament Conference scheduled to meet next year were reported to be making slow progress. It was asserted that Britain, viewing the Continental situation with profound alarm, felt unable to make further reductions in tonnage and would probably even demand an increase of certain types of equipment. * * * Disorders continued in many parts of France. Observers reported army men, especially younger officers and subalterns, increasingly outspoken in their predilection for a monarchial or Fascist attack upon the republic. With no signs of business improvement on the horizon, the temper of the French people was restless and pessimistic.

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Government and Relief.—During the course of a press interview on June 25, Harry L. Hopkins, Federal Emergency Relief Administrator, declared that the President and his associates are determined to work for a social reform program of vast dimensions. The "millions of people dependent on relief for security" must be assured that their status is not a permanent one, he asserted. Remedies were seen to be chiefly four: decentralization of industry, to be effected through tying up factory employment with work on so-called "subsistence homesteads"; unemployment insurance, for city and country worker alike; old age pensions, for the "permanently unemployable"; and public works planned in advance to relieve the strain of periods of business depression." Mr. Hopkins elaborated the first part of his four-leaf panacea, stating that "Chicago could stand losing a million people," and that "shoes can be made just as well in lots of small factories as in a few big ones." Each small factory would be situated in the country, where the workers would raise a good deal of their own garden stuff and where each would own an inexpensive home. Such decentralization may take a long while, Mr. Hopkins admitted, but will eventually be achieved as a result of "a meeting of minds between government and industry."

Catholic Hospitals.—Emphasis at the recent meeting of the Catholic Hospital Association of the United States, in Cleveland, was laid upon the need by private hospitals for government aid and the avoidance of government control. Various groups, declared Reverend Alphonse M. Schwitalla, S. J., in his presidential address to this nineteenth annual convention of the association, are seeking to develop the principle "that the indigent is a ward of the State." The association, he said, had resisted this philosophy in the past and he added, "We commit ourselves unreservedly to the theory that the indigent is the ward of society. We are not prepared to identify society with government. We are not prepared to admit even that the obligation of society for the care of the indigent is necessarily to be exercised through the government. There is a place for such voluntary agents also as the religious orders of the Church which have been founded for the care of the poor sick in the general scheme of social organization. If we were to admit the principle of government ownership of the indigent, we should be committing ourselves to a theory of human subordination to the State which would take away many of the inalienable rights of the individual."

The Road to Peace.—Professor Parker T. Moon of Columbia University began his Providence College commencement address by citing the observation of Thomas Aquinas that men wage war in order to obtain peace. He continued: "Though the Treaty of Versailles was signed in the blood of ten million men, it gave real satisfaction to no one, not even those who gained most by it. . . . The real reason why the peace treaties did not assure peace was that four and a quarter years of war propaganda had stimulated the very passions which cause war—greed, vengeance, hatred and fear. . . . The danger of

another war overshadows all other political and economic problems. Democracy, the New Deal, political liberty, social reform, all could be swept away by war." After asserting his belief that we can prevent war and admitting the inadequacy of recent peace attempts, he declared: "It is also true, however, that definite progress has been made. The League of Nations especially, and the World Court have done some really admirable work. Building up these institutions of peace requires time. . . . Even more important is what statesmen now call 'moral disarmament'—a new name for moral philosophy. Turning back to the 'Summa' we read: 'Peace is the work of justice indirectly, in so far as justice removes the obstacles to peace; but it is the work of charity directly, since charity, according to its very nature, causes peace.' . . . Too often we forget that 'other nations have an equal right with us both to life and to prosperity' (Pius XI). When we apply that rule to wars of conquest, to armed intervention in foreign lands and to tariffs and foreign loans, we shall be on the path toward real peace. . . ."

The Laetare Medal.—Notre Dame has been giving away Laetare Medals in recognition of distinguished service by Catholic men and women for nearly half a century, but no doubt the award has never been made with so much pomp and splendor as attended receipt of the medal by Mrs. Genevieve Garvan Brady on June 18. The scene was the American College, Rome, which city Mrs. Brady has been revisiting this summer. The Very Reverend George M. Sauvage, distinguished theologian of the Congregation of Holy Cross, made the presentation. Four cardinals were present, including the former Papal Secretary of State, Cardinal Gasparri, and the present Secretary, Cardinal Pacelli. A host of other dignitaries, the Superior General of the Jesuits as well as the Governor of Vatican City, likewise graced the occasion. It was a day to remember. Mrs. Brady was commended for her work in behalf of the cause of education (she has built a Jesuit novitiate), the moral and social betterment of girls (she has worked for the success of the Girl Scout movement and is, of course, the presiding genius of the Carroll Club), and "charities generous, yet unheralded."

Catholic Action in Holland.—The recent visit of a few English Catholic Social Guild members to the Netherlands, as described in the *Universe*, discloses a variety of successful works undertaken by Dutch Catholics. At Rotterdam there is a Catholic daily which is said to have the largest circulation of any Catholic daily in the world; with its morning and evening editions it sells 60,000 copies a day. Altogether there are thirty Catholic dailies covering the whole of Holland, each of which is said to be self-sustaining. It is in Rotterdam, too, that the Women of Nazareth, a religious order, devote their lives to reclaiming the children of atheistic and other non-Catholic parents. Clad in ordinary dress these women greet the children as they are leaving the state school buildings and invite them to their club rooms; they also visit the homes of the children to solicit the interest of their parents. At least one-fourth of the children who

go to the club rooms regularly have been received into the Church, while a number of the parents have also become converts. Near Utrecht the Catholic Labor Movement of Holland has built and maintains a tuberculosis sanatorium, the largest in Holland. The nursing is done by Dominican nuns and a staff of full-time and part-time medical officers. At Hilversum there is a Catholic broadcasting station which is maintained by means of the voluntary contributions of 160,000 Catholics. (There are said to be only 600,000 radio listeners in all of Holland.) About one-third of Holland's 8,000,000 inhabitants are Catholics.

Gliding.—From a hillside at Elmira, New York, where the Soaring Society of America was holding its annual meet, Richard C. du Pont, in a silent, graceful glider, volplaned into the air at 1:15 p. m. and at 6:05 came down at the Somerset, New Jersey, airport after having glided 155 miles, a new world record. "I used clouds almost altogether, making use of but one hill during the whole flight," he declared after landing. A steady northwest wind had driven him southeastward. Crossing the Alleghenies in the neighborhood of the Poconos, his altimeter indicated 3,000 feet above sea-level. His point of departure had been 900 feet above sea-level. Soaring over towns and cities, forests and mountain ridges, he depended on the up-current usually to be found along the front edge of the shadow of moving clouds where light, warm air is rushing up to fill in the condensed cooled air left by the cloud's shadow. Last September he set an American record of 122½ miles, soaring from a hill in Rockfish Gap in the Blue Ridge Mountains of Virginia to Frederick, Maryland. The previous world record of 136 miles was made in 1931 in Germany by the late Guenther Groenhoff.

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NRA and the Consumer.—Professor Paul Douglas of the University of Chicago attacked the NRA before the American Home Economics Convention for leaving out of account the forgotten consumer. Functioning through the code authorities, industries are trying to guarantee a profitable return on their whole plants, including that part which under NRA rulings must remain idle. They are recovering the overhead loss on the unused capacity by jacking up prices on the limited production. "This increase in prices causes a reduction in demand, hence a further increase in price, and the industry is forced downhill. For these causes the consumer is forced to suffer further unemployment, or such a reduction in hours as will not permit him to earn a decent week's pay." He deplored the time limits to plant activity which results in business being turned over to inefficient firms with higher costs. "We are creating a system of capitalistic syndicalism," according to Professor Douglas. He spoke in favor of the Food and Drug Bill and proposed a Department of the Consumer on a par with the Department of Labor and other similar departments. Miss Ruth O'Brien of the Bureau of Home Economics spoke for enforced labeling of products for sale. "It is not fair to blindfold the con-

sumer in the name of patriotism, and to bring back prosperity to the manufacturer."

A Modern Domesday Book.—At the summer meeting of the American Association for the Advancement of Science held in Berkeley, California, Dr. Dudley Stamp of the London School of Economics explained Great Britain's Land Utilization Survey. Because of the intensification of protectionist and nationalistic economic policies throughout the world, England finds herself forced to reduce her imports, which include 60 percent of the essential food requirements of the kingdom. The Land Survey is designed to facilitate planning for an increased agricultural output—the direct opposite of our aim—and at the same time prepare for forestal, recreational and other uses in the most productive and rational manner possible. It also seeks a standard of land values, and a proper determination of factors which influence those values. At present a third of all Great Britain is rough, grazing ground, agriculturally submarginal according to present judgment but, to an extent the Survey will try to discover, capable of being improved and used for crops. The British Ordnance Survey, comprising 22,000 maps on a scale of six inches to the mile, is used as a basis for work. Over 250,000 young people, as a part of their educational studies, have helped in preparing the report. A volunteer has been found in every map district to work on the assessment of his own home area. The Survey is trying to educate the public and popularize the general idea of planning while it gathers the information necessary before any intelligent regulation can be instituted.

English Slums.—From the time of Disraeli's housing law of 1875 until March, 1933, only 195,000 people were removed from British slums. During the next five years England plans to remove 1,240,000 to new model flats and cottages, at a cost to the local and national governments of \$575,000,000. About 266,000 houses will be demolished and 285,000 new ones built. Since the war, under authority of four housing acts, and with state assistance, 1,164,831 working-class houses have been built in England and Wales, and during the same period 1,028,274 were constructed privately. This represents an investment of \$3,255,000,000. But these buildings have been too expensive and the rents too high to eliminate the cheap slums. Since the war only 23,000 of the latter have been actually wiped out, less than one-tenth the number that will be torn down in the next five years. In England and Wales there are still 300,000 dwellings "unfit for human habitation," and 700,000 others so overcrowded and unhealthy that, without great improvement, they really constitute slums. The new projects will be chiefly cottages, because Englishmen demand private gardens (of 2,000,000 homes built since 1919, almost all have one). They will cost between \$1,500 and \$2,000 and will rent for something between \$2 and \$3 a week. The debt conversion operation of 1932, which reduced interest on the public debt from 5 to 3½ percent, has made it possible to cut down the rent more than \$.50 a week.

THE THEATRE AND THE PARISH

By RICHARD DANA SKINNER

THE END of the school year is none too early to begin planning for activities in the fall. A vast amount can and should be done by those responsible for parish activities and for schools, to build up a keen and intelligent interest in the right kind of theatrical entertainment.

With the emphasis now being placed by the hierarchy on the right kind of plays and motion pictures, it is of enormous importance that Catholics should make a constructive and positive contribution to improving the theatre as well as taking a strong negative stand against indecencies. The play producers and the motion picture magnates have a most unhappy formula with which to meet negative criticism and objection. They say they are giving the public what the public wants—and this includes the Catholic public. The truth is that Catholic taste in matters of the theatre is certainly not above the average taste of the country. One hates to make this admission, but it seems to be true. Of course Catholics do have a moral standard and when it is sharply brought to their attention that a given play or motion picture grossly violates this standard, they are usually willing to stand by their principles and avoid that play or picture. But Catholics as a group have not been conspicuous in their ability to judge these things for themselves unless it is carefully pointed out by the authorities. There is a real and pressing need for the education of Catholic school children in the better things which the theatre has to offer, and in the part they can play to bring those better things about.

The root of the trouble, in many cases, can be found in the exceedingly low standard of parish and school entertainment provided in Catholic circles. In many cases, a fourth rate minstrel show is the best product offered, after months of labor. But there are very few Catholic centers, indeed, where anything remotely equivalent to the former work of the Neighborhood Playhouse is to be found. The Neighborhood Playhouse, it may be recalled, was an offshoot of the Henry Street Settlement which offered the children of that region a splendid opportunity to engage in thoroughly first class theatrical work under professional guidance.

In the City of New York there is at least one conspicuous Catholic center where a standard of this sort is maintained and that is in the parish of Our Lady of Lourdes where under the guidance of Monsignor McMahon the Dramatic Union of Our Lady of Lourdes has achieved an almost professional standard of play production. In fact, the Dramatic Union entered one of the national contests for the Belasco Little Theatre cup not long ago and came out with honorable mention and third place. This was in competition with little theatres from every part of the country. What, in a nutshell, is the secret of Monsignor McMahon's success compared to the abject failure and inadequacy of the majority of Catholic parishes and social centers?

I believe it lies in a willingness to recognize that even the most talented amateur effort must have professional guidance. The Dramatic Union of Our Lady of Lourdes employs a professional coach throughout the season. Various members of this union are given a chance in short one-act plays to show their ability, and the coach is thus able to select for the longer and more important plays those who have come up through the competitive ranks. Of course the Dramatic Union relies upon older members of the parish.

It is not in a strict sense a school activity. But the matter of extending the same type of activity into the schools, themselves, is comparatively simple. Children have a natural interest in dramatics and often show a surprising ability in scenic design and costuming. Miss King and Miss Coit, for example, have given children's plays annually for a number of years in New York, many of which have brought gasps of real astonishment, even from the sedate professional critics. These King-Coit productions are designed and worked out by the children in every detail. Certain groups work on costumes, others on designing and painting the scenery, and others at the task of creating the characters themselves.

The main point is that by taking children at an impressionable age and educating them to the finer points of the theatre, we would not only be laying the basis for a much higher taste in theatrical matters among Catholics but we would be providing a natural and spontaneous outlet for something very close to the *minds and hearts* of children. The world of make-believe comes naturally to them. They would accept training in activities of this sort almost as a matter of play; its educational value would come upon them almost unawares.

As a matter of more concrete suggestion, I am submitting a program which I believe could be followed out by nearly every parish or Catholic center of reasonable size in the metropolitan area. The first requirement, of course, is a stage and auditorium. A school hall provides this first requisite. The second requirement is to engage the services of a competent professional coach. Since it is possible for one person to divide his or her time between several such parish centers, the fee paid need not be large. A third step is to have the normal painting and drawing classes in the schools enlarged to cover the matter of costuming and scenic design. The mere fact that the children may have a chance to see their designs actually brought to life on the stage would take out of the art classes a great deal of their present academic dryness. The fourth requirement, of course, is adequate equipment for lighting and scenic effects. Skeleton equipment is all that is necessary since, for more complicated productions, the necessary equipment can always be rented for short periods. A fifth and most essential requirement is that the directors of the school or the social center should realize how far beyond the school walls the influence of their work might extend. If they realize this clearly, they will put into the work the quality of interest and enthusiasm which will make it contagious, even to parents and friends of the children. This work should be started vigorously, and at once.

COMMUNICATIONS

LARGE CATHOLIC FAMILIES

Washington, D. C.

TO the Editor: The further reference in the April 20 issue of your publication to the problem of the declining Catholic birth rate in this country might well lead to the question: Can anything be done about it? The writer would like to point briefly to at least one possibility. Convinced that one of the causes of our declining birth rate is to be found in the straitened circumstances of many families, he sees genuine possibilities in the so-called Maternity Guild that the Reverend Joseph J. Shagemann, C.S.S.R., the Central Verein, and the Catholic Women's Union have been encouraging. The guild may be defined broadly as a group of individuals who combine to build up a fund for the purpose of defraying the expenses incidental to childbirth in the case of any of its family members. Behind it stands the fact that many today are unable to procure competent care at the time of childbirth or can meet the expenses involved only with the greatest difficulty. Behind it also stands the fact that the foes of decent wedlock are organized to better the lot of the married by sinful means, while we are not organized to extend assistance in a financial way to those who desire to observe the moral law.

It is proposed, therefore, to meet this situation by establishing on a parish basis Maternity Guilds that will work in conjunction with local Catholic hospitals. By means of guild funds proper medical care is to be given expectant mothers, not on the basis of charity, but as a paying member of a guild. The fund is to be obtained through various types of members—family members, that is, husbands and wives who expect to be directly benefited by membership in the guild and pay fixed dues; contributing members, or parishioners of moderate means who may not expect to derive any financial benefit from the guild but contribute their mite regularly to further the worthy cause; and, finally, better fixed or wealthier members who would contribute a substantial sum by way of an endowment for the guild. It is by no means impossible that in some cases a fund could be built up that would provide maternity care also to a number of very poor families, members of the parish unable to pay any guild dues. His Excellency, the Most Reverend Christian H. Winkelmann, recently established one of these guilds in St. Francis de Sales parish in St. Louis. In this particular instance, the guild is closely linked with a pre-existing parish organization, the Christian Mothers' Society, and the beneficiaries are expectant mothers who are members of this society. While the ideal of the guild is that services be rendered the family members free, in this case a charge of \$25 is made for the usual hospital care the guild offers and \$15 in the event provision is made for delivery at home.

There can be no question that there are still very many who appreciate the blessings of chaste wedlock, the nobility of parenthood, and the joys of making a home for loving children. These well-intentioned ones should be helped whenever help is necessary. It would seem that the Mater-

nity Guild offers an excellent medium for extending such help. The foundation of many of these guilds in the not far distant future should be a matter of prime importance to the Catholic family and to the Church.

REV. EDGAR SCHMIEDELER, O.S.B.

Glace Bay, Nova Scotia.

TO the Editor: A rather wild statement, based wholly on hearsay evidence, appears in your issue of April 20 in the letter contributed by "A Teaching Sister." The statement refers to the size of the Scottish families in Cape Breton Island. I doubt gravely that such an average (twelve to fifteen) ever occurred. Having lived in Cape Breton for the last thirty-two years, I know that the present average and the average of the reasonably recent past is no more than five or six persons per family. What it was in times gone by is irrelevant, even if the good Sister's estimate is true.

Your correspondent raises a ticklish moral question in the same communication. She seems to approve wholeheartedly the number of large families, even though these families must depend on charity or State aid for support. Some Catholics are under the impression that lack of self-control is the only weapon against birth control, begging Mr. Chesterton's pardon for distorting his dictum. To be sure the Church opposes birth control, but it does not, by the same token, approve of large families when it is morally certain that such families will be a social burden. God will provide, but it is the taxpayer and the charitably inclined who foot the bill. The Church advocates the only legitimate means of birth control; and that is self-control.

I am not unmindful of the duty of State and employer to pay a decent family wage. But surely neither "Rerum Novarum," which is tantalizingly reticent on the question of the family wage, nor "Quadragesimo Anno," which is more specific, had in mind the paying of a family wage to such large unrepresentative families.

A question occurs to me, and I leave its answering in more competent hands; namely: Is it not also a wrong to beget a large number of children, with the moral certainty that their support will fall on other shoulders than those of the parents or other persons naturally responsible for them? If this question is resolved in the negative, I fail to see the force of the injunction of self-control.

ANTHONY TRABOULSEE.

DON'T OWN ANYTHING

Providence, R. I.

TO the Editor: Mr. T. Swann Harding's article "Don't Own Anything," in your issue of June 1, prompts the following few lines of advice to him:

"I think that you should buy a book,

A jug of wine and get a cook,

Go out beneath a spreading tree,

Lie in a hammock fancy free.

And then perhaps a few sweet dames

To rest your eyes and play at games;

Or if that's too robust for you

Just close your eyes—stop breathing, too."

JOHN F. HOGAN.

BOOKS

Our Saviour

The Eternal Galilean, by Fulton J. Sheen. New York: D. Appleton-Century Company. \$2.00.

"THE ETERNAL GALILEAN" gives a vivid and colorful portrayal of the life of Christ on earth and the power of His personality through the ages. With a few bold strokes the author shows the abysmal difference existing between Christ and the founders of other religions. The latter have become mere shadows whilst Jesus still is a living reality for friend as well as enemy. The reason why the moderns fail to find the humble Galilean and to acknowledge Him as the Son of God and the Saviour of the world is their warped mentality which in many respects resembles the mind of the Pharisees and the Herods who persecuted Christ from the cradle to the cross. Intellectual pride is the chief obstacle to that humble faith which sees in the Babe of the cave and the mangled Victim of the cross more than appears to carnal eyes. The Blessed Virgin cannot be dissociated from her Divine Son and at various appropriate occasions she enters into the picture. In a separate chapter the author pays special tribute to the Mother of Sorrows who having tasted the bitterest agony can sympathize with a race familiar with tears from birth till death. This is a bare sketch of the content of the book but under the magic touch of the facile pen of the author it blooms into rich beauty.

The technique of the author is closely patterned after that of Chesterton. Even the title is reminiscent of one of Chesterton's works. Almost every page recalls the model Dr. Sheen has set himself to imitate. His success in this respect is remarkable though at the same time he retains a measure of originality both in thought and expression. Of the brilliancy of the author's diction there can be no doubt; in fact it is at times dazzling and bewildering. The striving for effect occasionally becomes too apparent.

One may use the language of our days and yet fail to reach and touch the modern mind. The only approach to the modern mind is by way of a profound intellectual sympathy that understands the sad plight of a generation fed on and poisoned by the philosophies of the day. The full possession of the light must not make us despise those who grope in the darkness, even if this darkness is frequently of their own choice. Those "who think that they think," as the author puts it, are an exasperating lot but if we wish to help them we must come to them with the sentiments of a physician who approaches the bedside of a patient. It is easy enough to demolish the errors of our days by well-directed logical spear thrusts and flashing dialectical sword play but it is quite another thing to win the modern mind to the perception and love of the truth. True, one may object that Christ used biting sarcasm and overwhelming irony of the most merciless type when dealing with the Pharisees. Quite so, only Christ knew the heart and knew who was a Pharisee. We do not. Hence, for us the rule ought to be a little less triumphant dialectics and a little more human sympathy.

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The New Deal

America's Recovery Program, by Berle, Dickinson, Onthank, Thorp, Tugwell, Sachs, Tily, Pasvolsky, Wolman. New York: Oxford University Press. \$2.00.

THIS group of lectures delivered at Swarthmore College last fall and winter displays a very honest and objective approach to the New Deal on the part of the nine experts, most of them "brain-trusters," who gave them. In a brief introductory lecture, John Dickinson, Assistant Secretary of Commerce, indicates the corrections to classical economic theory of equilibrium our present situation demands even accepting "the major outline of our so-called capitalist economy." He holds that the central problem attacked by the New Deal, "of matching purchasing power to industrial activity, is a circular one. . . . The problem is to find the points in the circle which will start the wheel revolving . . . in such a way that once the process of revolution has been commenced it will continue." All the lectures show efforts to solve this problem. Rexford G. Tugwell defends the Department of Agriculture from charges of unreasonable sabotage and at the same time shows his quality of emotional detachment which has helped make him the slippery target of conservative attack. The NRA is treated at some length by Mr. Onthank and Mr. Wolman of the government service, and by Mr. Tily, the President of the National Retail Council, and remarkably intelligently by Alexander Sachs, the former head of the research and planning division of NRA.

In order to be successful Mr. Sachs believes great developments are necessary in NRA policy. Among others, he emphasizes "delimiting the scope of planning and preserving the degree of freedom required by capitalism, devising methods and means for accomplishing that end, establishing the laboratory conditions for testing the efficacy of plans, and which runs through and conditions the whole, assuring the functioning of the deliberative processes on the part of the planners and of critical review and final approval or disapproval by the consuming or experimented-upon interests affected." As a way to recovery he believes the code system will be effective as it can coordinate capital goods production and consumers' goods requirements and the credit system. His paper includes very clear ideas on collectivism and individualism and revisionism. The volume concludes with discussions on money, banking, and international trade, which fill out the picture to a very satisfactory whole.

PHILIP BURNHAM.

An Eccentric Explorer

God's Pocket, by Rachel Field. New York: The Macmillan Company. \$2.00.

"THE LOVES and journeyings and strange enterprises of an island man in that small pocket of eternity which each of us fills for a lifetime." Such is the description of a remarkably varied life; of a versatile being named Samuel Hadlock known only to the author by the pages of a yellowing journal (whose spelling is in itself an adventure) and the words of a grandson. But

that rocky coast, with its pebbled beaches, tall spruces and savage breezes, was his inheritance and her supreme delight. Miss Field interprets the peculiar flavor of the eccentric explorer, poet, philosopher and lover as though she had known as an intimate this forerunner of Barnum.

Beginning with the chapter in which the love episode appears and up to the book's end, Rachel Field does the strongest and most creative writing; blending herself so intensely with Hadlock and his self-named "Hannah Caroline" that the story takes on a sudden and tragic beauty. Her style now thoroughly matured, abounds in as spicy humor as seasons the log of a Maine sea captain, especially in those pages describing the lyric whirlwind of a courtship, the home-coming to Cranberry Island and the final—alas, how final—departure. The author's imagination supplies all gaps in the narrative, with one sharp, colorful picture after another.

An extraordinary story this and done with great skill by a loyal interpreter. It cannot exceed her "Calico Bush," that touching tale of a bound girl, nor the exquisite "The Shell, the Comb and the Bird" in "Points East"; but it is one of the most remarkable of her Maine portraits. The make-up with the silhouette, appropriate woodcuts and mottoes heading each chapter add to its unique quality. Few authors can breathe upon and revivify the dead bones of fact. Here is one who can.

LAURA BENÉT.

Presenting History

Seventeen Crises in World History, by Sister M. Fides Shepperson. Richmond, Virginia: Whittet and Shepperson. \$3.00.

SISTER M. FIDES has written a most interesting and quite original essay in the presentation of history. Seventeen battles are taken as "critical moments" in the progress of mankind; but unlike Creasy, the author pays relatively little attention to the military action proper. She deals rather with the situation which the battle eventually disposed of, and sketches in so much general and cultural history that the little book is almost an outline of universal history. Nor has Sister M. Fides succumbed to the temptation of generalities. The narrative is nearly always agreeably concrete, and textual citations from primary historians lend flavor and verisimilitude to the facts. Beginning with Marathon, the book closes with Waterloo, thus avoiding the problem of how to deal with nearly contemporary events upon which books can as yet throw only dim light.

The author is a well-trained student with a sound instinct for the right teaching of history. While some may find the diction quaintly old-fashioned here and there, nearly all will be grateful for the absence of modern bluster. The book is not primarily a college text, but seems designed particularly for study and discussion clubs where people of comparatively mature minds wish to concentrate upon the larger issues of a past which they studied in some detail during school years. It can be warmly and sincerely commended.

GEORGE N. SHUSTER.

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Briefer Mention

The New Internationalism, by Clark Foreman. New
 York: W. W. Norton. \$1.75.

THIS book is written with a clear simplicity and a
 persuasiveness that makes the author's statements and prog-
 nostications appear almost self-evident. Past "interna-
 tionalism," Mr. Foreman demonstrates, was of two com-
 plementary types, both assuming a suppression of nation-
 ality and a supra-political cosmopolitanism. These were
 profiteering, individualistic capitalism, and its corollary,
 international Socialism. The course of international
 capitalism is treated in a short and convincing chapter
 which shows its British birth and upbringing, its suckling
 upon the gold standard, its virile youth in economic and
 political conquest, its maturity in rival imperialisms, and
 its death in the World War. Likewise he finds that: "In-
 ternational Socialism, which was always dependent on
 international capitalism in life, is with it also in death."
 At the end we are turned to national planned economy
 and the methods of unavoidable international cooperation.
 The systems of Turkey, Italy, the U.S.S.R., Germany
 and the United States are compared and found strikingly
 similar. One might say suspiciously similar, although the
 factors cited do not seem too carefully selected for the
 purposes of the argument. Questions arise because the
 author links internal economics more closely to the old
 internationalism than to the new. Old *laissez-faire*
 internationalism "called for the least possible relations
 between nation and nation and the greatest possible rela-
 tions between man and man. The new . . . as it is work-
 ing out shows the opposite tendency, that is, the coopera-
 tion between man and man of different countries through
 their state governments rather than directly." The
 book ably exposes this change, the method, and a
 likely direction.

A Handbook of NRA; edited by Lewis Mayers. New
 York: Federal Codes Incorporated. With Supplement
 Service, \$10.00.

A USEFUL manual on the law of the NRA, the
 present book is also an analytic guide through the
 labyrinth of proposals and rules which constitute Ameri-
 ca's New Deal. There is nothing to compare with it
 as a book of reference, and those who glance over its
 densely factual pages will have a much better impression
 of the work which has been done during recent months
 in Washington.

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